

# STAR *millennial*



# THE MILLENNIAL STAR

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## *Homeward Bound*

**M**ORE things than charity begin at home. Honour and integrity, serenity and peace, courage and faith are also home-made. So are morals and manners, habits, tastes, standards, attitudes and aspirations.

Home is the nest in which citizenship is nourished. At home we learn first lessons about living with other people. Here we do our earliest imitating and find our first examples of virtue and nobility, or vice and meanness to emulate.

Home moulds character for better or for worse. Happiness is forged there and tempered, to shatter at the first adversity or to glow with sustaining power, depending upon the quality of the ingredients and the craftsmanship.

Critics charge that delinquent homes make delinquent children. The real dangers to homes: discord, disease, drunkenness, desertion, divorce, and death, signal for help.

Love at home nourishes the infant, stimulates the personality growth of the child, and brings youth to full bloom. Home is society in a nutshell.

To the Latter-day Saints home is a foretaste of heaven. To them home is the heaven we can make for ourselves on earth. We strive to make home an earthly part of God's kingdom here.

“Thy kingdom come,  
Thy will be done  
On earth as it is in heaven.”

In the strong and happy home “Jesus Christ is the head of the house”. Unity of all the family with Him is the goal of home.

The Gospel of Jesus Christ is the constitution and by-laws. Diligence and faithfulness in His Church and Kingdom are the daily tribute of the happy home and evidence of its allegiance to Him.

As we chose to make our wills conform to His, we bring our homes into harmony with His and prepare ourselves and our loved ones to be at home with Him here and hereafter.

“We work for life eternal.  
It is our guiding star.”

# LIFE'S GREATEST QUEST

by *Nephi Jensen*

WHAT is life's greatest quest? This is the most important of all questions pertaining to life and eternal destiny. No one knew so perfectly the answer to this vital question as the Divine Master. His answer to this question is found in one commonplace religious term. That is the word "salvation".

But what is salvation? Most of the world's lack of understanding about religion, in its true basic aspects, exists because many teachers of religion do not correctly define this one word.

Christ's most beautiful and comprehensive definition of salvation is found in His statement to a group of converted Jews. To these believers Jesus said, "If the Son therefore shall make you free, you shall be free indeed".

Mark well these two words "free indeed." They epitomize complete salvation. They describe the highest goal of the soul. For to be free indeed is to be perfect indeed.

Salvation consists of the complete liberation of the soul from the enslavement of every foe that enslaves us. It means to be liberated from the enslavement of ignorance, sinfulness, ill health, and tormenting guilt. One who is free in this sense is free indeed.

The quest of this perfect freedom is life's greatest quest. The power to win in this quest is the most precious of all power. From whence comes this power? Is it inherent in us? If it is, then we have no need

of a Saviour. But according to the text just quoted, it is by the power of the Christ that we are made free.

This idea that we are dependent on a divine Saviour for power to conquer the foes of our souls is a rather unpleasant thought to the proud modern mind. We like to repeat with Henly:

It matters not how straight the  
gate,

How charged with punishment  
the scroll,

I am the master of my fate

I am the captain of my soul.

If one made this a Christian poem it would have to read:

It matters not how straight the  
gate,

How charged with punishment  
the scroll,

Christ is the master of my fate

I am the captain of my soul.

This idea that Christ is the captain of our souls is the very essence of the Christian philosophy of salvation. When I say that, I do not mean merely that He gives us the rules of the game. I mean chiefly that He gives us the power to win in the great eternal game of life.

How does He give us this power? This is the most profound of all questions pertaining to the saving mission of the Christ. The question raises a more fundamental one. What is the power by which we conquer all the foes of our souls? The average person would say it is will power. And the answer is almost correct. Some of the sublimest

things that have ever been written have been written about the will. Ella Wilcox sang most beautifully about it:

There is no chance, no destiny,  
no fate  
Can circumvent or hinder or  
control  
The firm resolve of a determined  
soul,  
Gifts count for nothing: will  
alone is great;  
All things give way before it soon  
or late.

These are beautiful words. But there is something back of the will that controls and drives the will. You cannot say "I will" effectively unless you can say "I believe I can." And if you are rightly disposed morally, you never will say "I will" unless you can say "I believe I ought to do the thing I will to do." This all-impelling power is the power of all power. *It is faith.*

The fact that the Master made faith the great keynote of all His preaching is one of the convincing evidences of the divinity of His mission. He, as no other teacher, knew that if you can completely awaken the human heart to the reality of God, His goodness and His power, the heart will turn to God and to purity of life, just as certainly as the magnetic needle turns towards the northern star.

Now, it is through Jesus Christ and His love-inspired sacrifice for sin and His victory over the grave that we have real, all-conquering faith. When He hung upon the cross He suffered the pain of all mankind and the shame of the world because of His love for the children of men; and thus He revealed to the world His infinite love for the children of men—a love

so deep and so pure that He would consent to be crucified on a cross to make it known to us. And when He rose from the dead by the power of the resurrection which was in Him and conquered death for all mankind, He had revealed His infinite power and Godhood. For only God can conquer death. By this revelation of His love and power He does move us to have faith in Him—faith in immortality, faith in morality, and faith in His power to deliver us from all evil. So in very truth He is our Saviour, the one through whom and of whom we have power to conquer all the foes of our souls.

The great modern Prophet gave unusual emphasis to this great central truth of the Christian religion. He said that the "fundamental teaching of our religion is the testimonies of the apostles and prophets concerning Jesus Christ; that He died, was buried, and rose again from the dead and ascended into heaven. All other things pertaining to our religion are only appendages to it." (*Joseph Smith Teachings*, p. 121.)

By that statement he took a stand with the Apostle Paul, who in his first letter to the Corinthians said, "I determined not to know anything among you except Jesus Christ and Him crucified." Our modern Prophet, also by that statement put himself in harmony with Paul's declaration to the Galatians. "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

This last text furnished the inspiration for one of the greatest Christian hymns:

In the cross of Christ I glory  
Towering over the wreck of time  
All the light sacred story  
Gathers round thy head sublime.

## DIVINE AUTHORITY

**M**EN, in order to have authority to act in the name of God, to have their acts accepted by Deity as binding upon them, and to have acts performed, ratified and efficacious of the benefits and blessings desired and promised, must meet the requirements of the Lord as He has revealed them in the scriptures, directly and through His prophets.

Paul asserted one fundamental principle. He said :

*"And no man taketh this honour unto himself, but he that is called of God, as was Aaron."* (Hebrews 5:4.)

This matter of having divine authority is not like a blank cheque that any finder, desiring it, can fill in to please himself. The gate is strait, the way is narrow. (Matthew 7:13-14.)

Clearly not everyone who claims to be acting in the name of the Lord is in fact authorised. Certain of these are usurpers and the Lord says He will reject and repudiate them :

*"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."*

*"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"*

*"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."* (Matthew 7:21-23.)

Unauthorised persons and usurpers run the risks of disaster. The case of the seven sons of Sceva, a Jew, is in point. Read Acts 19:13-20.

How are men called to act for God? Note how Aaron was called—the Lord directed Moses :

*"And take thou unto thee Aaron thy brother, and his sons with-him, from among the children of Israel, that he may minister unto me in the priests office . . ."* (Exodus 28:1.)

*" . . . And thou shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."* (Exodus 28:41.)

Note the formal manner of Joshua's call and ordaining. He was called of God . . . *"the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hands upon him."*

*"And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight."* (Numbers 27:18-19.)

*"And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:"*

*"And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."* (Numbers 27:22-23.)

The Lord Jesus Christ called His twelve disciples, whom he named apostles.

*"And when He had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matthew 10:1.)*

He told them of the responsibility of those who would reject them. (Matthew 10:14-15) and concluded by saying:

*"He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." (Matthew 10:40.)*

To emphasise that "no man taketh this honour unto himself", He said:

*"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:16.)*

As the church grew in the time of the first apostles and its needs for the service of others increase, "the twelve called the multitude of the disciples unto them and said 'It is not reason that we should leave the word of the Lord and serve tables.

*"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.*

*"But we will give ourselves continually to prayer, and to the ministry of the word.*

*"And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.*

*"Whom they sat before the Apostles: and when they had*

*prayed, they laid their hands on them." (Acts 6:1-6.)*

The calling of Saul and Barnabas is reported in Acts 13:1-3.)

*"Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul.*

*"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

*"And when they had fasted and prayed, and laid their hands upon them, they sent them away." (Acts 13:1-3.)*

The place of fasting and prayer, the presence of the Holy Ghost and the act of laying on of hands are repeatedly observed in these appointments.

These, and especially the following passage, stress the essentiality of the will of God being observed in the conferring of His authority. Not the will of man, but the will of God must control:

*"Knowing this first that no prophecy of the scripture is of any private interpretation,*

*"For the prophecy (speaking for God) came not in old time by the will of man: but holy men of God spake as they were moved upon by the Holy Ghost." (parenthesis—ours) (2 Peter 1:20-21.)*

The Risen Lord returned to "upbraid" the Twelve and to direct them again to do the work to which He had called them:

*"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they*

*believed not them which had seen him after he had risen.*

*“And he said unto them, Go ye into all the world, and preach the gospel to every creature.*

*“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”* (Mark 16: 14-16.)

The restoration of the Gospel of Jesus Christ in its fullness and the re-establishment of His church upon the earth in modern times were the act of God Himself. He acted in accomplishing the restoration of the Gospel and the Church as He has always heretofore acted in the restoration of earlier dispensations, following earlier apostacies; through His authorised servants whom He called and ordained and directed.

Accordingly, He sent John, the Baptist (whose authority to baptize the Saviour, Himself recognised, and adopted, by asking John to baptize Him), to restore the authority to baptize in modern times and to instruct Joseph Smith and Oliver Cowdery in the right mode of baptism.

Said John, the Baptist, to Joseph Smith and Oliver Cowdery:

*“Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins: and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.”* (Doctrine and Covenants 13.)

*“He (John, the Baptist) said this Aaronic Priesthood had not the*

*power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred upon us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.”* (Joseph Smith 2: 68-70, *Pearl of Great Price.*)

The conferring of the higher priesthood upon Joseph Smith and Oliver Cowdery is recorded in the words of Jesus Christ in the 27th section of the Doctrine and Covenants:

*“And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them.*

*“Unto whom I have committed the keys of my kingdom and a dispensation of the gospel for the last times: and for the fullness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth.”* (Verses 12-13.)

The whole of section 27 is illuminating on the subject of the authority which our Lord and Saviour, Jesus Christ, has restored to the earth in modern times, and of the means by which He has restored it.

The authority to act in the name of the Lord, in preaching the Gospel of Jesus Christ, and in administering its ordinances in the name of reason and common sense, and by His own words, must come from Him, as He authorises and directs the servants He calls and ordained to do His will. It is of God and not of man.



## British Mission in Retrospect

IN 1842 Queen Victoria was presented with a Book of Mormon. In 1954 Queen Elizabeth visited *Cinerama*, the most modern version of the "silver screen", in which the viewer is given an aerial view of Salt Lake City, including the Temple and Tabernacle, while background music is furnished by the Tabernacle Choir.

We do not know whether Queen Victoria ever read the Book of Mormon, nor have we any record of any comments she ever made concerning the Mormons, and we certainly do not have any knowledge of the present Queen's opinion of our Church and people. Yet Mormonism has by no means failed to make a mark in the history of this great land, and the Press, famed as free, has alternately taken up the cudgels to belabour us or allowed the fair play, for which the British are so renowned, to present a defence for us.

If we consider for a moment, that from 1837 to 1860, 275 missionaries converted nearly 80,000 people to the Gospel, out of whom some 20,000 at least emigrated to America, it would seem strange if Mormonism had created no impression on the masses.

In 1841 nine of the Quorum of the Twelve met to arrange their departure from these shores. Parley P. Pratt was to remain to preside until 1842 when, on leaving, he appointed Thomas Ward to be in charge, with Lorenzo Snow and Hiram Clark to assist him. In fact they were to pre-

side over the offices of the Church in Europe — Orson Hyde having left for Jerusalem.

Great leaders have followed these men in guiding the affairs of the British and European Missions. All of the presidents of the Church to date, except Joseph Smith himself, have presided here and numerous missionaries to Great Britain have achieved high office in the Church and rendered signal service to it.

The missionary influx steadily increased until it reached a peak of 190, sent in one year of the first decade of this century. During those years the Church was subjected to its greatest persecutions in this Mission and many efforts were made to enforce the deportation of the missionaries from the country. Such a demand indeed reached the Mother of Parliaments, who, with characteristic fair-mindedness, in the voice of none other than Winston Churchill, at the time Home Secretary, found no reason for justifying such drastic action.

From 1908–1927 a large building named "Deseret"\* was the Headquarters of the Church in London. Much violent history was made there and the windows of the vast old edifice rattled a good deal from the stones flung at them by threatening mobs, as well as by blast from bombing in the Great War of 1914–18. Yet hundreds were admitted to its large underground cellars where they were glad to accept shelter from air-raids—now so much more familiar.

At that time all but a very few of the missionaries were called home. In 1918 none came from America. Such a situation had not occurred since 1858, but the British Mission did not stand still. The emergency was met by nearly 400 women members of the Church here, called to the work by President George F. Richards. Between 1916 and 1919 the tithe offerings doubled and the rate of baptisms was maintained.

Our late Church President, George Albert Smith, came to Britain following the war years and a great work he did in rehabilitating the missions of Europe. Our present leader, David O. McKay, served as President here from 1922 to 1924, when a great resurgence of spirit brought hundreds into the Church during those years.

There followed a period of consolidation and up-building in the British Mission under the able direction of Drs. James E. Talmage, John A. Widtsoe, Joseph F. Merrill, and Richard R. Lyman. All the leaders from 1850, when the Scandinavian Mission was opened, presided over the European Mission as well as the British Mission. In 1928 Dr. Widtsoe recommended the appointment of a British Mission President and in December of that year Elder A. William Lund filled

that office. Eight men have succeeded him from the Headquarters of the Church and under their leadership, their whole time being devoted to the work in these islands, the affairs of the British Mission have seen great progress. Throughout the third decade of this century the Mission was built up considerably, local Elders presiding in branches and districts generally, thus releasing the large missionary force to concentrate entirely on proselyting.

1937—Centenary year for the Church in Britain was marked by a visit from President Heber J. Grant and a great gathering at Rochdale celebrated the humble beginning of things 100 years before.

Once again the work was arrested by war and the impetus to conversion was slowed, but not stopped, for Britons were called on full-time missions, while many others were occupied as home-missionaries and the Mission was kept in a spiritually healthy condition.

\* *Deseret* is a Book of Mormon name meaning "Honey-bee"—symbol of work and industry. It was used in the early history of the Church for naming Utah, in which State the Mormons were the first settlers in any numbers.

## **“I am Rich”**

I have what money can never buy—  
The clasp of your hand and the light of your eye,  
The glorious greeting of friend to friend,  
The wonderful help you are quick to lend.  
And I tell myself when each day is done,  
Whether my battles be lost or won,  
I am richer than many with all their gold  
For I have the wealth of your heart to hold.

George E. Hunter, Coventry

# The Budget Plan

**B**E wise and budget. "The primary purpose of this plan is to raise funds to pay branch operating expenses, the accounts of the auxiliary organisations, and the recreational programme. One main purpose in adopting the budget plan is to eliminate solicitation for funds in sacramental and other Sabbath-day meetings and the sale of tickets to recreational programmes. It places branches on a more business-like, orderly and systematic basis of handling local finances, and provides a more economical plan for families to contribute to branch expenses."

While some branches are operating efficiently under this plan, others have not yet practiced the budget system. To aid those branches and to give pointers to branches already introduced to the plan, we give you the information concerning the operation of the budget system in the Sunderland Branch.

## Sunderland Branch Budget Fund

Each member receives a membership card showing subscriptions paid. In 1952 the amount paid to the budget fund was 2s. per family per month, but in 1953 owing to the increase in the price of the *Star* it was raised to 2s. 6d. per family. This 2s. 6d. per month entitles the whole family to attend the budget events which are held monthly, plus one year's subscription to the *Millennial Star* or *Children's Friend*. If they desire the *Improvement Era* they must pay the difference in the

subscription rate, i.e. only 10s. is allowed out of the budget fund.

A budget programme is arranged by the Budget Committee (this consists of the President of each auxiliary in the branch) and a calendar of social events to be held each month is printed on the budget card, together with the dates of the event. (The budget card is a folded card with the name of the church, branch and member on the front, and the year during which the card will be used. Inside pages contain a record of subscription—the date, amount, and signature, and also the programme of budget events for the year. A list of rules and the amount of the monthly subscription is printed on the back.)

Refreshments for the social events are provided out of the budget fund. If there are any left over they are sold and the proceeds go into the budget fund.

Anyone attending a social event who is not a member of the budget scheme pays admittance and this, too, reverts to the fund.

Each year a budget outing is held but everyone pays his own fare. Refreshments are provided by the budget. The reason for paying their fares is that it usually amounts to 7s. 6d. or 10s. per person and the budget couldn't stand such a large amount for each person. Incidentally, they can pay weekly towards the cost of the fare if they desire. (Despite the cost of the fare we have had full bus loads to the outings.)

Each auxiliary can draw from the budget fund when necessary to defray the cost of books, etc. Each president of an auxiliary gives to the committee an estimate of the yearly requirements at the beginning of the year—this covers books, materials, one outing per year in the case of the Primary and Sunday School.

During 1951 each family unit paid into the budget fund 2s. per month without withdrawing any-

thing. Any expenses incurred such as books, refreshments at socials, etc., were paid for by the Saints themselves during this period.

Consequently, at the end of the year we had £25 13s. 9d. in hand to commence the budget proper. (It is essential this be done by all the branches desiring to commence a budget scheme as they must have the money in hand to defray the expenses.)

December, 1951 Cash in hand £25 13 9

1952 Income		1952 Expenses	
	£ s. d.		£ s. d.
January	17 11 9	Nil	
February	1 18 0	Nil	
March	3 19 6	2 4 11	
April	7 15 3	3 10 4	
May	3 9 0	8 6	
June	3 1 0	7 16 6	
July	12 1 6	29 5 0	
August	2 12 0	4 8 9	
September	4 0 0	3 1 6	
October	2 4 0	1 4 4	
November	3 4 0	5 6 2	
December	4 16 1	Nil	
	<hr/>		<hr/>
		66 12 1	57 6 0
			Bal. C/f 1953 34 19 0
		<hr/>	<hr/>
		£92 5 10	£92 5 10
		<hr/>	<hr/>

Balance brought forward

1953 .. .. Cash in hand £34 19 9

1953 Income		1953 Expenses	
	£ s. d.		£ s. d.
January	11 14 6	Nil	
February	6 2 0	7 15 6	
March	13 1 4	4 2 0	
April	3 13 6	8 9 0	
	<hr/>		<hr/>
		34 11 4	20 6 8
		<hr/>	<hr/>
		£69 11 1	£20 6 8
		<hr/>	<hr/>

Balance in hand at the end of April £49 4 5

	£	s.	d.
The expenses incurred during 1952	57	6	0
Part 1953	20	6	8

£77 12 8      were as follows:—

	£	s.	d.
Subscriptions to <i>Children's Friend</i> .. .. .	1	0	0
Subscriptions to <i>Millennial Star</i> .. .. .	7	15	0
Refreshments .. .. .	33	13	7
Sunday School .. .. .	33	16	6
Primary .. .. .	15	4	
Relief Society .. .. .	5	9	
Printing of budget cards and tickets .. .. .	6	6	
	<hr/>		
	£77	12	8
	<hr/>		

Minerals are bought in bulk to serve with the refreshments and anyone desiring an extra glass pays 3d. extra. A large bottle costs us 4½d. and we get three glasses out of one bottle. The M.I.A. holds a games night each Thursday where minerals are sold at 3d. per glass and this money reverts to the budget fund.

## HYMN OF THE MONTH

British Mission Hymn Book, page 84.

**February:** "Praise the Lord with Heart and Voice" by Tracy Y. Cannon.

This hymn by Tracy Y. Cannon of the Church Music Committee, was first written as a hymn-anthem for "Festival Anthems", a collection which was made by the General Music Committee, several years ago.

The words in this hymn are simply an expression of praise to the Creator.

"Praise to Him for life and light,  
Truth revealed in splendour bright."

"Father, God, Eternal Friend,  
Thou art life, there is no end."

The simplicity, and sincerity of these three stanzas are expressive of a humble prayer to a Creator of all things. The statement that "All Creation everywhere, Lives in Thee, for Thou art there" is a reassurance of the Universality of a God, the Creator. All mankind may find him if they have the will to do so, and may then give expression of praise and adoration.

The last verse has the special warmth of friendliness. As it is sung "with heart and voice" we enjoy the comfort and security of nearness to our "Eternal Father", to know whom is "life eternal."

# Of Interest . . .

## **President McKay Tours Pacific Missions**

**H**ISTORY is in the making as President David O. McKay returns this month from a six weeks' tour begun January 2nd, of the missions of the Pacific. This is the first time members in these missions have had the opportunity to hear and meet personally a president of the Church of Jesus Christ of Latter-day Saints.

Pan-American Airlines sped President and Sister McKay, accompanied by President Franklin J. Murdock, Church transportation agent, from San Francisco to Honolulu and on to the Canton Islands and to Nandi, Fiji. The 45,000 mile journey continued to the Tongan Mission on January 10th, reaching the Samoan Mission on January 14th. Auckland, New Zealand was scheduled to be reached by January 24th. The trio was to arrive in Sydney, Australia, on January 31st. They will remain in Australia until February 8th, and shall then return to Honolulu by way of Suva and Canton Islands.

President McKay plans to meet

most of the 29,000 Saints located in these missions and to look into important matters pertaining to the Church. The tour includes great festivals, conferences and receptions in honour of the Church leader. The Hawaiian, Tongan, Samoan, Tahitian, New Zealand and Australian Missions were all included in the plans.

President McKay has also been the first president to travel to other missions in the world. In 1954 the first visit by a general authority was made by President McKay, accompanied by President Reiser of the British Mission, to the mission in South Africa. Since 1951 the Church leader has also visited the European Missions, returning a second time to dedicate the Swiss Temple site, the missions in South and Central America, and the Mexican Missions. Missions and stakes in the United States and Canada have also been visited. The Japanese Mission is the only mission which has not yet been visited by the known traveller.

## **Newchapel Flood-lit**

**A** BEAUTIFUL spectacle greets visitors in Surrey these frosty winter nights when they spot the stately old hall at Newchapel Estate flood-lit. Early in November the building received its *nighted glory*. The flood lights also serve to light the otherwise darkened gardens and introduce the *light* which Saints of Great Britain will receive when the Lord's Temple is erected.

## **Individual Award**

**A**N Individual Aaronic Priesthood Award, signed by the Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints, has been presented to Colin J. Summersell, a deacon in the Bournemouth Branch. Colin is the son of President and Sister Henry J. Summersell. Awards are given for completion of specific requirements.

## ANNOUNCEMENT

# Organisation of Elders Quorums Authorised

**T**HE First Presidency has authorised the mission presidency to organise into quorums, the members of the Church living in the British Mission, who hold the Melchizedek Priesthood and who are elders.

An elders quorum consists of 96 elders. In order to form quorums, therefore, elders will be grouped as follows:

In the *First* Quorum of Elders of the British Mission of the Church of Jesus Christ of Latter-day Saints—all elders of record in the districts of Newcastle and Scotland.

In the *Second* Quorum, all elders of record in the districts of Leeds, Sheffield, and Hull.

In the *Third* Quorum, all elders of record in the districts of Liverpool, Manchester, and Ireland.

In the *Fourth* Quorum, all elders of record in the districts of Birmingham, Nottingham, and Wales.

In the *Fifth* Quorum, all elders of record in the districts of Bristol, Norwich, and London.

The officers of these quorums, a president, two counsellors and a secretary, and group leaders to assist the officers with groups within each quorum, will be proposed to the Melchizedek Priesthood for their sustaining in the priesthood meetings of the respective district conferences to be held in the spring of 1955.

The organisation of elders quorums marks the beginning of a new era in the British Mission.

The spring district conferences will be devoted to launching the important work of these new priesthood organisations.

## *Magician Entertains*

**J**EFFREY F. PACKE, a member of the Ipswich Branch, is known as "Unami" in the magician world. The professional entertainer offers

his services for socials, dinners, children's parties and cabaret. Brother Packe can be reached at 28 Ulster Avenue, Ipswich.

• *Bristol*



• *Preston*



• *Weston-  
super-Mare*



• *Aberdeen*





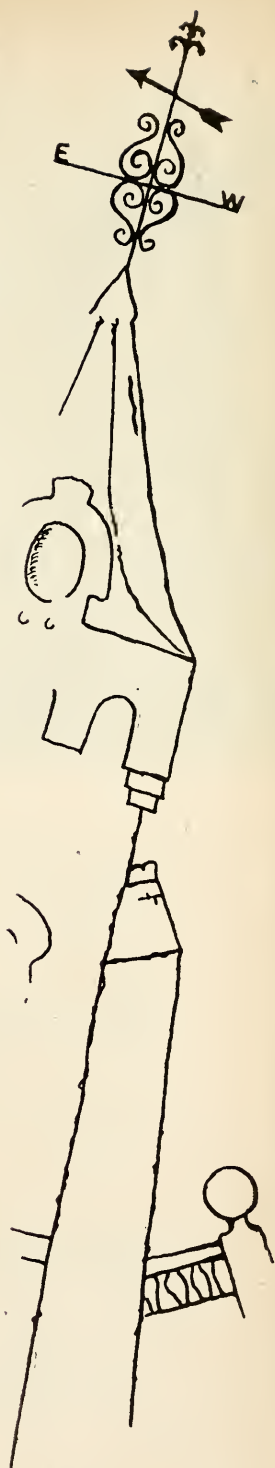
*Church-Owned*

# BUILDINGS

**A**LTHOUGH on first thought the Church's greatest interest is in its members, it is necessary for buildings to house religious activities. As it takes more than a house to make a home, likewise it takes more than a chapel to entice true, sincere, religious worship. However, one's surroundings are always important and impressionable to his life. LDS buildings certainly play an important part in recording part of that individual's story. One shall long remember the hours spent, the experiences gained, and the happiness wrought in just such a building.

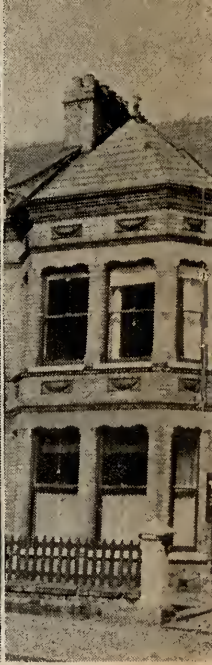
Many recall the days when meetings were held under poorest of circumstances.

Few today are acquainted with the buildings owned in Great Britain by the Church of Jesus Christ of Latter-day Saints. On these pages and in future issues of the Star we shall introduce you to Buildings of the British Mission. Church-owned buildings number 54—52 branch, district, and Mission buildings, Newchapel Estate, and Valerian (home of the President).





### *Glasgow*



### *Birmingham*

### *Belfast*

### *Edinburgh*

### *South Shields*

*Bristol*—176 Cheltenham Road, Stokes Croft, is the location of one of the most attractive British Mission Buildings. This two-storey structure, purchased in December, 1951, serves as headquarters for Bristol Branch and District. Missionaries are provided living quarters here.

*Preston*—One of the newly-constructed chapels in the British Mission is this modern brick structure completed by the Preston Branch in 1952. Preston, where the first public discourse was preached by Mormon missionaries and the first baptisms occurred in the Ribble River, sets a standard for other branch buildings. This building (photo shows side view) is situated at 245 Ribbleton Avenue.

*Weston-super-Mare*—"Rosecroft" is the name of this two-storey rock building purchased in 1953. It is situated at 11 Ellenborough Road, and houses Weston-super-Mare Branch activities.



*Aberdeen*—This three-storey stone structure was purchased for the Church in October, 1952. It provides living accommodation for missionaries and houses Aberdeen Branch. It is situated at 58 Polmuir Road.

*Glasgow*—A large three-storey stone building located at 7 Claremont Terrace, serves as district headquarters for Scotland and as a meeting place for the Glasgow Branch. An attractive baptismal font is situated in the basement of the building. Accommodations are provided here for missionaries in the Scottish District.

*Birmingham*—Purchased in 1913, this structure remains the oldest

Church-owned building in the British Mission. From 1929 to 1932 the British Mission headquarters were located here. A home connects the chapel and provides living accommodations for missionaries. Located at 23 Booth Street, Handsworth, the building serves the needs of both Birmingham Branch and District. The building was erected during Elder Rudger Clawson's presidency of the European Mission.

*Belfast*—13. The Mount, is a brick, stone-trimmed structure located in a good residential district. Here are housed activities for the Irish District and the Belfast Branch. Living quarters are provided for missionaries.



*Edinburgh*—Purchased in 1951, this structure located at 2 Hillside Crescent, serves the needs of the Edinburgh Branch. Missionary accommodations are also provided in this three-storey stone home.

*South Shields* — This three-storey brick building was purchased by the Church in 1953 for use as the South Shields Branch chapel. It is located at 95 Beach Road. Living accommodations are provided for missionaries.

*Nottingham* — “Trentmor”, 28 Loughborough Road, West Bridgford, is a three-storey brick home located near the Trent River. A spacious garden at the rear provides area for both flowers and a welfare garden. Nottingham Branch and District meetings are held here. Living accommodations are furnished for missionaries.

### *Nottingham*

*Lowestoft*—Proper care and planting of grounds and building, and equipment maintenance, aid in making Lowestoft Branch Chapel one of the best Church-owned properties. This brick structure is located at 20 Clapham Road.

### *Lowestoft*

*Norwich*—Cast stone masonry and art glass leaded windows trim this attractive brick chapel. The building is located in a residential area, 60 Park Lane. Norwich Branch activities are centred here.

### *Norwich*



## BRITISH MISSION

### Christmas Comes but Once a Year !

Children of the Primary and Sunday School organisations had parties at Christmas time with all the usual features in many branches of the British Mission. Santa Claus seemed very busy since he was present in Glasgow, Darlington, Sunderland, Bristol (where he was assisted by a fairy!) Rochdale, Sheffield, Belfast, Wolverhampton and Wales, but apparently could not make the trip to Birmingham, so sent his wife, "Mother" Christmas! To the children in all these places he gave presents for which they were very appreciative. In *Darlington* Sister Joan Carbert, who is leaving the branch, was also given a present by the children to whom she has been Primary Mother. In *West Hartlepool* the missionaries were each presented with a calendar from the Primary children. In *Sunderland*, after receiving presents from a huge Christmas tree, the children were treated to a film show by President F. W. Oates. At the Primary party in *Dewsbury*, each child took his or her mummy a "Mother's Memo Pad" and daddy a blotter, which they had made themselves. In *Bury* Sister Eliza Entwistle presided at a grand evening for the children, while in *Rochdale* some of the children entertained the others with the help of Sister Jean Smith and Brother Sylvester Dale in presenting a short play. Brothers Longden, Jenkinson and Beard were responsible for the excellent affair held in *Wythen-*

*shawe*, and the children agreed that it was the greatest party ever! *Barnsley* children were afforded a most happy evening which they voted a great success. *Kidderminster* entertained children from Sunday School, Primary and Beehive. In *Wolverhampton*, children, friends and members were gathered in one grand party where all enjoyed good things to eat and plenty of fun and games. An informal programme was climaxed by a nativity play and two great birthdays were remembered, that of the Saviour and Joseph Smith, the Prophet. A good deal of planning had gone into this party, not a little of it by Mrs. Burguin, who made dolls' clothes and contributed much to making the children happy.

In *Norwich*, Sister Springhall, Primary Mother, opened her home to 25 children for their party. Iced cake and crackers with double helpings of ice cream made the children very happy.

*Glasgow* followed their Christmas party for adults on Christmas Eve by a service which provided a feast of singing by choir and congregation. The M.I.A. of *Bury* Branch held their party on December 17th; *Chesterfield* held their branch party on December 18th; *Sheffield M.I.A.* held theirs on December 23rd.

A Christmas Concert was given in the *Norwich* chapel by the *Norwich Neighbourhood Primary* on Saturday, December 12th. Items included a play, taken from the *Children's*

*Friend*, entitled "The Origin of Christmas Carols" and a short play by the officers and teachers. The programme also included guest artists from the Relief Society and M.I.A. Brother Springhall was responsible for the scenery and effects. The proceeds were devoted to the children's party reported above.

*Bournemouth's* party featured the familiar story of Scrooge, dramatised by Brother Street and some heartening carol singing.

*Newcastle Branch* held their Christmas Party on Boxing Day and everybody had a "just wonderful time".

### **Scottish**

*Glasgow* reports great progress with their Welfare work. The storehouse is being filled and their fund is growing.

### **Newcastle**

*Middlesbrough* branch project of making a recreation hall is progressing and all engaged are attacking the work with zest.

Sister Thompson and her first counsellor, Sister Pink, have been released from the leadership of the Relief Society in the branch. Sister Winifred Skipper has been appointed president, with Sister E. Robinson as her first counsellor. Brother John Adams was also released from the superintendency of the Y.M.M.I.A. because of failing health.

*Newcastle Branch* have been very busy redecorating their entire chapel. The work of the missionaries in this venture was much appreciated by the saints.

On Sunday, January 2nd, the *Sunderland Branch* was privileged to have the attendance of Elder James R. Cunningham of the Mis-

sion Presidency. In the afternoon he presented prizes to the Sunday School children. After the evening session Elder Cunningham talked to the member-missionaries who have been called to the work.

### **Leeds**

About 40 people of the *Dewsbury Branch* enjoyed a grand evening at the invitation of Brother and Sister A. Stephenson on December 31st. Turkey featured largely amongst the food and a variety of sweetmeats made a satisfying repast. Brother and Sister Stephenson are leaving for Newchapel, who will gain indeed, at the expense of Dewsbury!

### **Manchester**

*Wythenshawe Branch* held their first Jumble Sale on November 27th. Sister Jean Jenkinson, Primary president, was in charge, while Brother Harry Beard held a Toy Fair in conjunction, in aid of the Building Fund. Toys were made and painted by members of the Branch. Demand exceeded supply, for all were disposed of in 30 minutes.

The *Priesthood of Wythenshawe* held a highly successful "hot-pot" supper. The chef was Brother Sonny Bowles and all the brethren, under the direction of President Cecil Kearns served at table. There was more than enough to eat and the ladies had a real treat. President Woodruff of Hyde, played his records of the Tabernacle Choir and Brother George Longden conducted some entertaining games.

*Ashton Branch*, an old hand at such projects, held a Jumble Sale, the proceeds of which greatly swelled the funds.

*Stockport Relief Society* held a

very successful Bazaar, under the direction of Sister Mary Woods. *Oldham Relief Society* held a Sale of Work in conjunction with the Welfare Committee which realised a very good profit. Sisters Melita Wiles and Elizabeth Pearce were in charge of arrangements.

A farewell social was held in honour of *Brother and Sister Frank Paterson* who have left the Ashton Branch for London. Brother Paterson was president of the branch and Sister Paterson president of the Relief Society since its inception. A beautiful book, inscribed by branch members, was presented to these good people, while little Susan Paterson was given a gift by her playmates in the branch.

London's gain is certainly Manchester's loss!

Elder Gary Hannig, of Nevada, is the new Ashton Branch President and Sister Ivy Darlington fills the Relief Society vacancy.

For a change the branch welcomed someone returning to them in the person of Sister Annie Newton who has come back from Salt Lake City with her husband. Her daughter, Dorothy, is a successful stake missionary in Salt Lake at the present time.

*Bury Relief Society* held a Potato Pie Supper on December 22nd, at which they were pleased to entertain Sister Edna Mills from Oldham.

On December 12th the Sunday School Supervisor, Brother Entwistle, performed the pleasing ceremony of prizegiving to the children of the Bury Branch.

A New Year's Dance and Watch Party was presented by the missionaries of the *Manchester District*. 150 people enjoyed entertainment, cabaret style, seated at small tables lit by candles at which American

refreshments were served. Sister Jean Jenkinson, co-chairman of the entertainment was responsible for an outstanding programme of local talent. Sister Olga Caddick, in charge of dancing, presented a series of novelty dances and those present will not soon forget the ushering in of 1955.

### **Bristol**

Members of the *Bristol Branch* and friends said "Hello" to 1955 at a gay party on New Year's eve, where dancing, fun and games were the order of the evening. The New Year was greeted with horns and confetti, after all had enjoyed a fine supper.

A concert was held in the *Bournemouth Branch* at the beginning of December. The large number in attendance enjoyed every minute of the excellent fun.

### **Sheffield**

A very happy time was spent on New Year's eve in the *Sheffield Chapel*. The Relief Society worked very hard to prepare a lovely tea while the M.I.A. helped with the entertainment side of the programme.

On November 13th the Relief Society Sisters of the Sheffield Branch held a successful Bazaar. Miss Jessie Lester, who has rendered much valuable assistance to the Church with her dancing shows, opened the Bazaar. Well-filled stalls were soon emptied and a small café proved a great attraction. Sister E. Cronshaw gave a wonderfully enlightening demonstration of spinning and weaving and in the evening Miss Lester and her dancing school provided a splendid climax to the happy day.

Congratulations to *Michael Atkin-*

son, aged 15 years, of Baslow, who recently gained the Rector's Prize for Religious Knowledge at the Manor School, Chesterfield. Michael and his family are new to Chesterfield, though old members of the Church.

### Irish

*Belfast and Bangor Branches* held their annual Relief Society Sale on December 3rd. A goodly number of buyers turned up and the wares for sale steadily diminished.

The Irish District has been fortunate in having Elder Grant W. Lee conducting a Speech Class for all interested. The text used was the British Mission Teaching and Speaking Manual.

First of a proposed series of monthly dances was held in Belfast on November 27th. Many friends attended and appeared to enjoy the occasion.

Elder Stephen R. Covey of the Mission Presidency, formerly President of the Irish District, visited his old "home" with his companion Elder James Ottesen, and showed films of General Conference in Salt Lake. They were thoroughly enjoyed and Irish Saints were pleased to welcome back an old friend.

### Birmingham

On December 11th *Coventry Branch* enjoyed a supper in aid of branch funds. Thirty people attended and partook of a good old-English meal, after which they sat back and sang carols. It has been reported that neighbours switched off television so as to be better able to enjoy the choral music!

In *Nuneaton* on December 10th a sausage and mash supper was held in the home of Brother and Sister

Green, the proceeds being devoted to branch funds.

A pleasant evening was spent in the *Kidderminster* chapel on December 3rd where a programme was presented, organised by the Welfare and Social Activities Committee. A good attendance was well satisfied with musical and dramatic items, and were especially favoured with a visit from young girl students of Brook Street School, Stourbridge, whose talents were of high order.

A Branch Welfare Dinner was given to the old folks and widows of the *Birmingham Branch* on December 22nd under the direction of Brother Phillip Green, Welfare Officer.

A New Year's Eve Social was held at Booth Street, Handsworth, under the direction of the Branch M.I.A. Games were under the direction of Sister Marion Kitsell and were enjoyed by young and old, and dancing was a popular feature until midnight.

On Sunday, October 31st, 1954, the Saints of the *Worcester* area were organised into an independent branch under the direction of District President C. Richard Devey. Brother Frederick J. Passey was sustained as president of the branch and Brother Harry Jones as first counsellor. The new branch numbers about 30 people most of whom participate in its affairs.

President George Nash and Brother Ronald Jones of *Wolverhampton Branch* were recently invited to address the Bilston Baptist Bible Students' Class. At the close of the meeting the minister in charge accepted a Book of Mormon and asked the two brethren to return in the near future.

A large number of Saints and friends attend at the new chapel



of the Wolverhampton Branch and a Building Fund Social was held there on November 20th. Entertainment was presented by the M.I.A. under the direction of President George Nash. A good time was had by all.

A very successful and much enjoyed conference was held in Birmingham on December 28th and 29th, Wales, Nottingham and Birmingham District participating. A well-presented display of talent from all three areas followed an "at home" on the evening of the 28th. At 9 a.m. next morning a chartered bus took 30 missionaries on a tour of Kenilworth and Warwick Castles, returning to a delicious meal in Birmingham. In the evening a most wonderful and inspirational testimony meeting was held and all present took the opportunity to bear their testimonies.

### Welsh

Welsh District Relief Society held their annual Bazaar in the Cardiff Branch Hall on November 6th. A social followed and some 100 members and friends enjoyed a fine programme, refreshments being served in the interval.

The *Cardiff Branch* has experienced some very spiritual meetings of late. At a meeting of the branch held on December 5th, Elder Henry A. Roberts was sustained as branch president succeeding President Fred. K. Birkhead.

*Merthyr Branch* held a Jumble Sale on December 4th. It attracted many friends.

### Personals

#### Engagements

*Beevers - Day.* Congratulations to Sister I. Beevers and Brother J.

Day on their engagement. Also to Sister Trixie Ditty and Brother Alan Marsden. All are members of the Belfast Branch.

#### Births and Blessings

*Passey.* On September 29th President and Sister Frederick J. Passey became the parents of a fine baby girl, increasing their family to four. She was blessed and given the name of Lorraine on October 31st, 1954, at Worcester.

*Alford.* On November 9th, 1954, a nine-pound bouncing boy was welcomed into the home of Brother and Sister E. C. Alford of the Coventry Branch.

*Spear.* The infant son of Brother William and Sister Betty Spear, of the Nuneaton Branch, was blessed on December 19th, 1954, by Branch President Robert E. Francis and given the names Gordon Thomas.

*Austin-Crowe.* Brother Harry Austin-Crowe and his wife Elizabeth, of the Plymouth Branch, were blessed with a daughter, born October 14th, 1954.

*Crabtree.* The family of Brother and Sister John Crabtree of the Weston-super-Mare Branch, was increased by the addition of a son, born November 5th, 1954. They now have six children.

*Wells.* A daughter, born to Doreen Wharton Wells and Robert William Wells, September 15th, 1954, was blessed in the Grimsby Branch, October 4th, 1954, by Brother Arthur Jenner and given the names of Donna Wendy.

*Eley.* A son, born to Edith Ann Walker Eley and Wilfred Eley on July 9th, 1954, was blessed by President G. D. Durrant in the Grimsby Branch on November 7th, 1954, and given the names of Malcolm Robert.

*Foote.* A son was born to Sister and Brother W. Foote of the Glasgow Branch on October 28th, 1954. He was blessed by President H. Richardson on December 5th, 1954, and given the names of Richard Gregory.

*Richardson.* A son, born to Sister and Brother Richardson, of Glasgow, on November 19th, 1954, was blessed by Brother D. Porch on December 5th and given the names of Alexander Easton.

*Cater.* The baby daughter of Sister Betty Cater and her husband, Robert Cater, was blessed by her grandfather, Brother John Simpson, on November 14th, 1954, and given the names of Jane Margaret.

### Marriages

*Livingstone - Gunderson.* Sister Freda Livingstone became the bride of A/lc Ernest L. Gunderson in a ceremony solemnised at Weston-super-Mare on Saturday, December 4th. A reception was held in the Branch recreation hall on the evening of the same day. The couple will make their home in Tucson, Arizona, U.S.A.

*Rainwater - Ryser.* Sylvia Rainwater was married to Karl Ryser, serving in the U.S.A.F., on Saturday, December 4th, 1954. The ceremony was performed by President Walter Chiles of the South London Branch in the Branch Chapel. Sylvia was a friend of George Pitts, former member of the Leeds District, now living in U.S.A. He converted Sister Marie Hill, now the wife of President Chiles.

*Crawford - Herbertson.* Dinah Crawford of the Glasgow Branch was married to Arthur Herbertson, both members of the Glasgow Branch, in the Glasgow Branch Chapel on January 1st, 1955. The

ceremony was performed by President Bennett. The bride wore a dress of white lace net, and she was attended by a train-bearer in lilac, while the maid-of-honour wore a dress of lemon net.

### Deaths

*Bickerstaff.* The death of Brother William H. Bickerstaff occurred in Salt Lake City on December 7th, 1954. He was 69 years old and had been a member of the Church for many years. He is well loved and remembered in the South London Branch, of which he had been an active member before emigrating with his wife, daughter and son-in-law in 1950. The larger portion of his life he had spent in the Royal Navy, from which he retired, but was recalled for war service, serving as a Chief Petty Officer. His many abilities and talents were often called into play and he was not only a very practical stage-carpenter for many Church shows but performed many times, to the delight of audiences, as a comic songster. He is survived by his wife, Sister Anne Bickerstaff, two married daughters, and Brother H. G. Bickerstaff in the British Mission.

*Winkless.* Sister Lily Beatrice Winkless of the South London Branch died on October 25th, 1954. She was 34 years old and had suffered with severe valvular disease of the heart for many years. Many times she had collapsed but her great faith in the administrations of the Priesthood brought her back to associate with the Saints of her Branch. She was interred at Camberwell New Cemetery and funeral services were conducted by District President Maurice Benson.

*Horridge.* Brother Joseph Henry Horridge of the Wythenshawe

Branch (formerly of Bury), died on December 8th, 1954, at the age of 78. He had been a member of the Church for 40 years.

*Park.* The death of Brother Cornelius Park occurred on December 3rd, 1954, at the age of 66 years. He had suffered a great deal, yet had been an active member of the Church, having done much to get the Scout movement going in the Hull Branch before being admitted to hospital.

*Megenny.* Sister Florence Louise Megenny died November 9th, 1954. She was a member of the Birmingham Branch for many years and will be missed by her many friends there. At the funeral service, conducted by District President C. Richard Devey, at Selly Oak, Sister Hannah Jevons, a life-long friend, spoke, and Sister Jean Duncan and Elder Neil Ferrell rendered "O My Father". President Frank Bailey of the Birmingham Branch also spoke. She is survived by her husband, Brother Roger J. Megenny, and her sons and daughter in Birmingham.

*Howells.* Word was received by

the parents of Sister Margaret Howells, who recently emigrated to New Zealand, of the death of her two-year-old son, John. He was drowned in a fish pond. Funeral services were conducted by the Church in New Zealand.

*Smith.* Brother Walter Norman Smith, elder son of Brother and Sister Walter Smith, of Birmingham, passed away at 4 a.m. on Christmas morning after a short illness. Funeral services were held in the Birmingham Chapel at Handsworth on December 31st, President Devey conducting. Interment took place at Handsworth Cemetery and Elder Karl G. Wood dedicated the grave.

News of the death of Elder John Whittaker's mother saddened members of the Manchester District, for they held this former Missionary in high esteem.

#### **Ordinations to the Priesthood**

Michael Heywood Dewsnup was ordained to the Office of a Deacon in the Aaronic Priesthood in November 1954.

**RELIEF SOCIETY**

## **Social Science Lesson**

**Aim:** To realise the power of missionaries . . . "to seal that testimony against the world, that it may stand against them in judgment."

**Lesson 12.** "Power of Missionaries".

**Text:** "The Signs of the Times", pp. 78-82.

### **Power of Missionaries**

**W**E have not realised the extent of the power which the missionaries possess, and that is the power to seal testimony against the

world, that it may stand against them in the judgment. One or two passages of Scripture in regard to that, first from the Doctrine and Covenants:

“ Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

“ And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious.” (D.&C. 1:7-8.)

Yes, sir, they have that power; and when they go before the people and bear witness of the restoration of the Gospel, to the mission of the Prophet Joseph Smith, and the people refuse to hear them, their testimony is sealed in the Heavens against the rebellious.

Here is another passage in the 75th Section of the Doctrine and Covenants, verses 19 to 21.

“ And in whatsoever house ye enter, and they receive you, leave your blessing upon that house.

“ And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them.

“ And you shall be filled with joy and gladness; and know this, that in the day of judgment you shall be judges of that house, and condemn them.”

## Two Purposes

Whenever I go in the mission field I try to impress this truth upon the missionaries. They are sent into the world for two definite purposes; to gather out the scattered people of the House of Israel who are willing to repent and receive the Gospel, and to leave all others without excuse; but it is a mighty hard thing to get into the heads of some missionaries.

“ Therefore, tarry ye, and labour

diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come.” (D.&C. 88:84.)

## For the Last Time

The Lord in several of the revelations speaks of sending the missionaries out for the last time—meaning, of course, that this is the dispensation of the Fullness of Times. The Gospel is here for the last time. It is never going to be taken away again, and for the last time they are sent out to preach this Gospel to the world. The world has rejected the message, and in Section 133 of the Doctrine and Covenants the Lord says something more of importance. “ And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.”

And also that which was written by the prophet Malachi: “ For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

“ Wherefore, this shall be the answer of the Lord unto them;

“ In that day when I came unto Mine own, no man among you received Me, and you were driven out.

“ When I called again there was none of you to answer; yet My arm was not shortened at all that I could not redeem, neither My power to deliver.

“ Behold, at My rebuke I dry up the sea, I make the rivers a wilderness; their fish stink, and die for thirst.

“ I clothe the heavens with blackness, and make sackcloth their covering.

“ And this shall ye have of My hand—ye shall lie down in sorrow.

“ Behold, and lo, there are none to deliver you; for ye obeyed not My voice when I called to you out of the heavens; ye believed not My servants, and when they were sent unto you ye received them not.

“ Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness.

“ These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.” (D.&C. 133:64-73.)

These show you the authority the Lord has bestowed upon His missionaries when He sent them forth to preach the Gospel to the world. Then following their testimony was to come the testimony of destruction.

## MISSIONARY ACTIVITIES

### BAPTISMS

September 25th

**Kenneth Atree** of Hull.

**Jeanne Winifred Atree** of Hull.

October 31st

**Jennifer King** of Nottingham.

November 27th

**Joan Matthew Smith**, of Rochdale.

**John Kellet** of Rochdale.

December 4th

**John Albert Ford** of Hull.

December 11th

**Patricia Eleanor Twigg**, of Belfast.

**Michael Henry Twigg** of Belfast

**Joseph Henry Twigg** of Belfast.

**Kenneth Glenn Wilson** of Belfast.

**John Harper** of Belfast.

**Robert Andrew McCracken** of Belfast.

**Barbara Elizabeth Sturgeon** of Belfast.

**John Larmour** of Belfast.

**Vera Gray** of Newcastle.

**William Henry Ernest Gray** of Newcastle.

December 12th

**Stephen Francis Moorhouse** of Birmingham.

**Ethel Brown** of Wolverhampton.

**Joan Folksman** of Liverpool.

**Gertrude Florence Cope** of Wolverhampton.

**Norah Drew** of Liverpool.

**Doris Folksman** of Liverpool.

**Sonia Joyce Dolores Clement** of Liverpool.

December 18th

**Madge Wilkinson** of Hull.

**Roger Woodford Kersey** of South London.

**William Edward Robert Webster** of Luton.

**Hazel Suzanne Hill** of Luton.

**Heather Phoebe Hill** of Luton.

**Patricia Hyde** of Luton.

**William James Wood** of Reading.

**Margaret Violet Huggins** of Reading.

**Michael John Dockerill** of Reading.

**Barbara Jean Spencer** of Reading.

**Elizabeth Johnston Ross** of Airdrie.

**Alexander C. Duncanson** of Glasgow.

**Dinah McKay Duncanson** of Glasgow.

**Sandra Alexandria Cowieson** of Glasgow.

**Dinah Duncanson** of Glasgow.

**Margaret Hay Skene** of Glasgow.

December 19th  
**Panayiotis Joseph Panayiotou** of  
 Weston-super-Mare.  
**Clive Abbott Figures** of Bristol.  
**Lavinia Joy Figures** of Bristol.  
**Stuart Harling Thompson** of Notting-  
 ham.

**Audrey Thompson** of Nottingham.  
 December 22nd  
**Jean Cole** of York.  
**Eric Cole** of York.  
 December 26th  
**Colin Bruce Alfred Price** of Chelten-  
 ham.

## ARRIVALS

<i>December 21st, 1954</i>	<i>From</i>	<i>Assigned to</i>
<b>Elder Glen Richard Bennett</b>	Salt Lake City, Utah	Birmingham District
<b>Elder Edwin Llewelyn Hippard</b>	Raymond, Alberta, Canada.	Manchester District

## TRANSFERS

	<i>From</i>	<i>To</i>	<i>Date Effective</i>
<b>Elder Lowell T. McClellan</b>	London	Birmingham	December 29th, 1954
<b>Elder Loyal W. Flynn</b>	Manchester	Liverpool	December 29th, 1954
<b>Sister Carma Lance</b>	Manchester	Scotland	January 7th, 1955
<b>Sister Arshalous Thompson</b>	Manchester	Birmingham	January 7th, 1955

## RELEASES

	<i>Districts of Service</i>	<i>Date released</i>
<b>Sister Irene L. Seal</b> of Salt Lake City, Utah	Liverpool, Newcastle, Scotland	November 29th, 1954
<b>Elder Grant Willey Lee</b> of San Diego, California	*Wales, Scotland Liverpool	December 23rd, 1954
<b>Sister Mary Crawford</b> of Pais- ley, Scotland	Nottingham, Norwich,	January 3rd, 1955
<b>Sister Edith Calderwood</b> of Glasgow, Scotland	Liverpool	January 3rd, 1955
<b>Sister Marilyn Christensen</b> of New Dayton, Canada	Bristol, Liverpool	February 10th, 1955
<b>Sister Carmen Oviatt</b> of Salt Lake City, Utah	Liverpool	February 10th, 1955
<b>Sister Rachel Wilson</b> of Ran- dolph, Utah	Leeds, Scotland	February 10th, 1955
<b>Sister Luana Hoggan</b> of Lewisville, Idaho	Birmingham	February 10th, 1955

\* District President



*Irene L. Seal*



*Grant W. Lee*



	20	Monthly Reports due
	27	Ireland District Conference
	27	Nottingham District Conference
<b>April</b>	3	M.I.A. Programme
	3	Bristol District Conference
	10	Norwich District Conference
	10	Quarterly Report due in Mission Office
	17	Newcastle District Conference
	17	Sheffield District Conference
	17	Monthly Reports due
	24	Manchester District Conference
	24	Birmingham District Conference
<b>May</b>	1	Primary Programme
	1	Scotland District Conference
	8	Wales District Conference
	15	London District Conference
	22	Hull District Conference
	22	Monthly Reports due
<b>June</b>	5	Sunday School Programme
	19	Monthly Reports due
<b>July</b>	3	Priesthood Programme
	10	Quarterly Report due in Mission Office
	17	Monthly Reports due
<b>August</b>	7	Primary Programme
	19	Salt Lake Tabernacle Choir Programme—Kelvin Hall, Glasgow
	21	Birmingham District Conference
	21	Leeds District Conference
	21	Monthly Reports due
	24	Salt Lake Tabernacle Choir Programme—Sophia Gardens Pavilion, Cardiff
	28	Salt Lake Tabernacle Choir Programme—Royal Albert Hall, London
<b>September</b>	4	Genealogy Programme
	4	Ireland District Conference
	11	Liverpool District Conference
	11	Nottingham District Conference
	18	Wales District Conference
	18	Monthly Reports due
	25	Scotland District Conference
<b>October</b>	2	M.I.A. Programme
	2	Sheffield District Conference
	9	Manchester District Conference
	10	Quarterly Report due in Mission Office
	16	Hull District Conference
	23	Bristol District Conference
	23	Newcastle District Conference
	23	Monthly Reports due
	30	Norwich District Conference
<b>November</b>	6	Relief Society Programme
	6	London District Conference
	20	Monthly Reports due
<b>December</b>	4	Sunday School Programme
	18	Monthly Reports due
	25	Christmas Day—Christmas Programme



# Sunday Cooking

by MURIEL CUTHBERT  
Nottingham District

“REMEMBER the sabbath day,  
to keep it holy.

“Six days shalt thou labour, and  
do all thy work :

“But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates.” Exodus 20:8-10.

Most people do not go to work on Sundays, but for the housewife, instead of a day of rest there often seems more work to do, especially cooking. The Saviour showed us that we could do what was necessary in preparing to eat, but surely we should try to keep these preparations to a minimum so that we can attend Sunday School with our families and learn more of the Gospel. There is no reason why with a little preparation and forethought the whole family should not attend church and return to a hot meal upon arrival home again.

Any slow cooking dishes can be used. The time element in each individual case will have to be worked out. For example, we leave home at 9.30 a.m. and return about 1.30 p.m. (sometimes we are earlier or later by half-an-hour).

A favourite of ours in potatoes baked in their jackets. These I leave in a gas oven, Regulo  $\frac{1}{2}$ , top shelf. Greens can be cooked in a matter of 10 minutes if fresh, less if tinned. Meat can be cooked the day before and can be served cold

or heated for a few minutes in a hot oven.

Casseroles and stews can be prepared the day before and safely left to cook while you are out, either Regulo 3 or 4. If you have baked potatoes with this, place them at the bottom of the oven. If you like the potatoes added to the casserole, then cook meat, carrots, onions, etc., for about one hour the day before, then add potatoes Sunday morning before leaving.

For boiled potatoes I always peel extra on Saturdays and leave half of them in cold water. On Sunday morning I let them boil about a quarter of an hour while we get ready. Then turn out the gas and leave the lid on the saucepan. When needed I boil them up again quickly. Care must be taken with this method that the potatoes do not boil too long at first or they will be soft and watery, as they continue cooking after the heat is turned off.

Soup is substantial and easy to warm up.

For warmer summer days we choose salads and cold new potatoes, with stewed fruits for sweet. At the moment we rely mainly on fruit pies or tarts as a sweet. These are prepared the day before and served whether hot or cold with cream or custard.

Steamed puddings can be safely left to cook, although these really need preparing the same morning. They can, however, be cooked the previous night and left untouched

to be reheated the next day when required.

These are just a few suggestions, there are many more. Just remember it is better to be too cautious and leave things on too low a heat, than to let them burn and spoil. The heat can soon be turned up

when you return. There has to be trial and error at first.

I can honestly say that we always enjoy an appetising hot Sunday dinner which has cooked itself while we are being spiritually fed at Sunday School.

## Reverence in our Chapels

**P**ROPER reverence in Latter-day Saint chapels and buildings is explained by the Presiding Bishopric. They write:

"Several conscientious leaders have written to us asking the policy of the Church with regard to proper use of chapels and the matter of applause by members during programmes.

"The following are some of the questions referred to this office:

1. Is it proper to hold the opening exercises of Primary and MIA meetings in the chapel?

2. Should applause be permitted?

3. Should members be requested to speak in subdued tones while in the chapel?

4. Should members be cautioned against laughing in the chapel?

5. Should programmes where applause is expected be conducted in the amusement hall in preference to the chapel?

"Chapels are erected primarily for worships and our members should be trained to be conscious of the fact that these edifices have been dedicated for this purpose. The Church has not established any policy that would prohibit auxiliary organisations from holding their opening exercises in the chapel. These meetings are worshipping assemblies.

"In the matter of applause there are some limitations. The brethren feel that no applause should be permitted in our chapels on the Sabbath Day. There is no policy set up in the Church eliminating expressions of approval through clapping during programmes held on weekdays. Whistling, shouting and stamping of feet should never be permitted. This type of demonstration should be prohibited in amusement halls as well.

"Speaking in tones which are normal, it seems, would be best for our members. Under these conditions proper decorum would come natural. Members having an attitude of reverence do not speak loud, become boisterous, or noisy, and conduct themselves properly at all times.

"Each branch president should instruct his auxiliary leaders as to what is expected of them in carrying out his wishes pertaining to this matter. He may also on occasion personally explain in branch meetings, the need for reverence on the part of all members while attending various Church gatherings. If these suggestions are followed, we believe there will be less problems in the personal conduct of our members while in chapels and other Church buildings."

# *Philosophy of Blindness*

Once I could See.

I saw the beauteous flowers Spring-born,  
Saw the rose-hued sky of a Summer's morn;  
I saw the rainbow's brilliant arch,  
I saw the season's colourful march—  
Now, I am blind.

Yet now I hear.

Sweet notes of birds that once were pretty things alone;  
Only the obese prima donna's pure tone;  
Cadence on bard's immortal line;  
Reed, pipe and string—I now define,  
Though I am blind.

All things I touch.

I feel the gentle velvet of the damask rose,  
The delicate form of a baby's toes,  
The symmetry of sculptured grace,  
Caress the stitch of intricate lace—  
Yet am I blind?

Oft with my eyes

I failed to see—oft saw what wasn't there.  
Now I think that God, with infinite care,  
Has given me perpetual night,  
Because in the pristine cosmic light  
My soul was blind.

## *Branches of the British Mission*

*Independent branches of the British Mission are shown on this map of the British Isles. The majority of saints is numbered in these various branches but not to be forgotten are the faithful scattered members who do not have the opportunity of association. Hopeful prospects of becoming self-supporting branches are the dependent branches: Southend, Romford, Letchworth, Paisley, Bridgend, and Portadown. We will rejoice with these saints when the time comes for these to be regular, organised branches. In other places throughout the Mission organised auxiliary meetings are being held.*

KEY: ● Branches with Church-owned buildings  
★ District headquarters  
■ Branches meeting in rented halls

1	●★	Wythenshawe	7	■	Wakefield
2	■	Ashton	8	●	Bradford
3	●	Oldham	9	●	Halifax
4	■	Huddersfield	10	●	Rochdale
5	●	Dewsbury	11	■	Accrington
6	■	Bury	12	●	Blackburn